ADVICE

To such as go into

FOREIGN PARTS,

Where they cannot have an ORTHODOX and LAWFUL BISHOP or PRIEST to administer the

SACRED OFFICES,

Particularly the

HOLY SACRAMENTS.

LONDON,
Printed in the Year MDCCLXIII.

The Communion-Office here referred to, is entitled, *A Communion-Office*, taken partly from Primitive Liturgies, and partly from the first *Engliſh* reformed *Common-Prayer-Book*, *&c.* Printed *London*, 1718.

ADVICE

To ſuch as go into

FOREIGN PARTS, &c.

Proposition I.

ALmighty God never requireth Impoſſibilities of us. If, therefore, by His overruling Providence, He determine our Lot to any Place where there are no Orthodox, Lawful Biſhops or Prieſts, to adminiſter the Sacred Offices, particularly the Holy Sacraments; it is moſt certain, that there, in that Situation, God doth not require that Publick Worſhip of any one, which is due to Him, and which we are obliged to pay to Him, when ſuch Biſhop or Prieſt is to be had, although it were even with the Peril of our Lives.

Proposition II.

We muſt never do Evil, no not even that Good may come of it. Therefore in this Caſe, we muſt not join in Publick Worſhip, either with Heretical or Schiſmatical Biſhops or Prieſts; nor in Corrupt, Defective, nor Polluted Offices. Far leſs muſt we plead Neceſſity for ſo doing; becauſe it can never poſſibly be neceſſary to do Evil upon any Account.

Proposition III.

All Publick Offices of Devotion; all Sacraments, are only generally, but not absolutely necessary to Salvation. Therefore, as where they are lawfully to be had, according to Divine Institution, it is a most heinous Sin to neglect or despise them; so where, by God's over-ruling Providence, we are necessarily deprived of them, without any Neglect, Contempt, or Cowardice in us; there we may expect the Divine Blessing, with all the Divine Effects, Comforts, and Spiritual Advantages, of all Divine Offices, and Sacerdotal Administrations, as much in the Use of Private, Social Devotions; or, where even that cannot be had for want of Numbers, in Secret Devotions, duly performed, in Faith, with Earnestness, as in Publick Offices when to be had.

From all which it follows;

That where there are Two, Three, or more in this Situation, and removed by Providence far from all Orthodox, Lawful Bishops or Priests; it is then their Duty, there to meet together frequently and solemnly, particularly upon all Sundays and Holidays, and then to read all the proper Offices of the Church, with all the proper Responses, in such manner as is lawful for Lay-People to do: That is, by turning the Absolution in the Morning and Evening-Service into a Prayer. Thus.

Almighty God, the Father of our Lord Jesus Christ, who desirest not the Death of a Sinner, but rather that he may turn from his Wickedness, and live; and hast given Power and Commandment to Thy Ministers to declare and pronounce to Thy People, being penitent, the Absolution and Remission of their Sins: And Who hast now, by Thy Providence, deprived us of that Blessing and Comfort, but yet hast promised, that

where

where Two or Three are gathered together in Thy Name, there Thou wilt be in the midſt of them: Do Thou, O LORD, of Thy infinite Mercy, pardon and abſolve us, and all them that truly repent, and unfeignedly believe Thy Holy Goſpel, we moſt humbly beſeech Thee: And grant us true Repentance and Thy HOLY SPIRIT, that thoſe things may pleaſe Thee, which we do at this preſent; and that the reſt of our Life hereafter may be pure and holy, ſo that at the laſt we may come to Thy eternal Joy, through JESUS CHRIST our Lord. *Amen.*

Next, upon all Sundays and Holidays, after going through the Morning firſt Service, as above directed, let them read the Communion-Office with great Care, Attention, Seriouſneſs, and Devotion, in Faith; that thus they may keep in Memory the moſt precious Death and Paſſion of our Bleſſed Saviour JESUS CHRIST, who reconciled GOD the FATHER to our Nature, even while we were Enemies, by the Grand Atonement; and the Benefits which Fallen Man receives thereby.

Let them begin with the proper *Introit* for the Day; and having proceeded to the Exhortation, [Dearly Beloved in the LORD, ye that mind to come to the Holy Communion, *&c.*] let them paſs it over, and go to the Offertory, and then lay aſide what they would have offered, had there been a Sacrament; and let it be given to the Poor. And then ſay,

O Almighty GOD, Poſſeſſor of Heaven and Earth, of Thine own give I Thee: Accept of this Free-Will-Offering of mine Hands, as a Teſtimony of mine Acknowledgment of Thy Right over all that I enjoy, as an Expreſſion of my Love and Charity to the Poor Members of CHRIST's Body,

and

and as a ſmall Proof of my Love to Him. O grant, that all my Alms-Deeds may be done with Purity of Intention, and with ſuch a Liberal Hand and Heart, that they may be a Sacrifice of a ſweet-ſmelling Savour in Thy Sight, through JESUS CHRIST our Lord. *Amen.*

Then let the Prayer, which ſtands next the Offertory, be ſaid thus:

O Almighty GOD, Who haſt created, and haſt appointed ſeveral Orders of Miniſters in Thy Church, by the Power of Thy HOLY SPIRIT; may it pleaſe Thee, O LORD, to aſſiſt all the Lawful Miniſters of the New-Teſtament, and Diſpenſers of Thy Holy Myſteries, in the Lawful Exerciſe of their Office, and in all their Holy Adminiſtrations, particularly at Thy Holy Altar; that according to the Multitude of Thy Mercies, they may be worthy to offer unto Thee a Reaſonable and Unbloody Sacrifice, for the Sins of all Mankind: And do Thou, O LORD, accept it, and receive it, as a ſweet-ſmelling Savour; and ſend down the Grace of Thy HOLY SPIRIT upon them, and alſo upon us, although, by Thy Providence, we are deprived, at preſent, of the Outward Means of Thy Appointment, by the Adminiſtration of Thy Miniſters, with whom we do now join in Faith and in Spirit; and humbly pray Thee to accept of their Worſhip and Service, as Thou didſt accept that of the Holy Apoſtles. And of Thy Goodneſs, O LORD, vouchſafe to receive all the pure Offerings, which are this Day offered unto Thee by Thy faithful Servants, throughout the whole World, for all Mankind, for whom CHRIST died; making them worthy, by Thy HOLY SPIRIT, to miniſter at Thy Holy Altar, without Blame; that they may have the Reward of good and faithful

ful Servants at that great and terrible Day of Account and juſt Retribution; through our LORD JESUS CHRIST, Thy SON, Who, with Thee, and the HOLY GHOST, liveth and reigneth, ever one GOD, World without End. *Amen.*

Let them then go on, as in the Book, until they come to the Conſecration, and paſſing that over entirely, let the Prayer which immediately follows, be ſaid thus:

Almighty and Everliving GOD, Who by Thy Holy Apoſtle haſt taught us to make Prayers and Supplications, and to give Thanks for all Men; we humbly beſeech Thee moſt mercifully to accept of the Pure Oblations this day offered to Thee; by Thy Miniſters throughout the World, and to [accept theſe our Alms, and to] receive theſe our Prayers which we offer, *&c.* [as in the Book.]

Then let them ſay the LORD's Prayer, and what follows, to the Exhortation before the general Confeſſion; and let that Exhortation be ſaid thus:

We who by Thy Grace, do truly and earneſtly repent us of our Sins, and who are in Love and Charity with our Neighbours, and intend to lead a New Life, following the Commandments of Thee our GOD, and walking from henceforth in Thy Holy Ways; moſt humbly beſeech Thee, O LORD, to give us Grace, now to draw near to Thee by Faith, and ſpiritually to partake of all the Bleſſings and Comforts of the Sacrifice of the Body and Blood of Thy dear SON, our LORD, whereſoever offered by Thy faithful Miniſters throughout the World: To the Increaſe of the Re-implanted Image of GOD in our Souls, and the Building us up in the Faith, in profound Humility, and perfect Reſignation

Reſignation to Thy Holy Will. And all we beg for the Sake of JESUS CHRIST our LORD. *Amen.*

Then let the general Confeſſion be ſaid: And after it, let the Abſolution be turned to a Prayer, thus:

Almighty GOD, our Heavenly FATHER, Who, of Thy great MERCY, haſt promiſed Forgiveneſs of Sins to all them, that with hearty Repentance, and true Faith turn unto Thee, have Mercy upon us, and upon all Thy Faithful People, however diſtreſſed, and where-ever diſperſed, throughout the whole World: Pardon and deliver us from all our Sins, confirm and ſtrengthen us in all Goodneſs, accept of our hearty Deſire to join with all Thy faithful Miniſters, in all their Sacred Adminiſtrations, and with all Thy faithful People in all their Parts of the Sacred Offices. And we moſt humbly beſeech Thee, O LORD, that Thou Thyſelf mayeſt, of Thy infinite Mercy, ſupply and make up to us, Thy unworthy Servants, for whom CHRIST died, the Want of the Outward Ordinance of the Sacramental Participation, of Thy Appointment, by a Plentiful Effuſion of Thy HOLY SPIRIT upon our Souls; whereby we may be made as truely Partakers of all the Bleſſings and Privileges purchaſed by the Death and Paſſion, Merits and Interceſſion of Thy Dear SON, to all the Purpoſes of the Divine Inſtitution of the Holy Euchariſt, as if we did actually and really receive the ſacred Symbols, duly conſecrated by a proper Officer (of which we are now deprived) at Thy holy Altar, in the Inſtituted Manner. And bring us, in Thy own due time, to everlaſting Life, through JESUS CHRIST our LORD. *Amen.*

Then let what follows be read, to the Prayer of Humble Acceſs, which may be ſaid thus:

We

We do not preſume to approach Thee, O merciful LORD, truſting in our own Righteouſneſs, but in Thy manifold and great Mercies. We are not worthy ſo much as to gather up the Crums under Thy Table, but Thou art the ſame LORD, whoſe Property is always to have Mercy. Grant us, therefore, Gracious LORD, that although we cannot ſo eat the Fleſh of Thy Dear Son, JESUS CHRIST, and ſo drink His Blood, as Thou haſt appointed us to do, in the Holy Euchariſt; yet that nevertheleſs our ſinful Bodies may be made clean by His Body, and our Souls waſhed through His moſt precious Blood, that we may evermore dwell in Him, and He in us. *Amen.*

Then let them ſay, in Faith, every one for himſelf,

Although I have not now the Sacred Symbols to receive, yet I beſeech Thee, O LORD, that the Body of our LORD JESUS CHRIST, which was given for me, may preſerve my Body and Soul unto everlaſting Life. *Amen.*

And then,

Although I have not now the Sacred Symbols to receive, yet I beſeech Thee, O LORD, that the Blood of our LORD JESUS CHRIST, which was ſhed for me, may preſerve my Body and Soul unto everlaſting Life. *Amen.*

Then let him that reads for the reſt, ſay,

O LORD be with us.

Anſwer,

And with our Spirits.

Then let the Thankſgiving which follows be ſaid thus:

Almighty and everliving GOD, we moſt heartily thank Thee for the many Opportunities which

Thou didſt in Thy great Mercy afford us, of partaking of the Body and Blood of Thy dear Son, in a Sacramental Participation, from the Hands of Thy Faithful Miniſters; and, if it be Thy Will, we moſt humbly beſeech Thee, to Reſtore the like unto us again, in Thy own good Time. And more particularly do we give Thanks for the Hopes we have, that although we are deſtitute, at preſent, of thoſe ſacred Symbols, which are the Sacramental Pledges of Thy Love, which Thou haſt inſtituted to be Offered up to Thee, only by ſuch Evangelical Prieſts, as are commiſſioned by Thy Son, yet that nevertheleſs, we are now in Faith, in Power, and in Effect fed with Divine Spiritual Food, purchaſed by the Sacrifice of the moſt precious Body and Blood of Thy dear Son, our Bleſſed Lord, Saviour and Redeemer, Jesus Christ, as a ſure and inward Pledge of Thy Goodneſs, Mercy, Love and Favour to us; and as a Sign that we are very Members Incorporate in the Myſtical Body of Thy Son, which is the bleſſed Company of all Faithful People, Living and Departed, who are all one Family under Christ our Head. And for our being alſo Heirs, through Hope, of Thy everlaſting Kingdom, by the Merits of the moſt precious Death and Paſſion of Thy dear Son. And we moſt humbly beſeech Thee, O Heavenly Father, ſo to aſſiſt us with Thy Grace, that we may continue in that holy Fellowſhip, and do all ſuch Good Works as Thou haſt prepared for us to walk in, through Jesus Christ our Lord, to Whom, with Thee, and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

Then let all preſent together ſay, *Gloria in Excelſis*, in Engliſh.

Then

Then let him who reads for the reſt ſay one or more of the Poſt-Communion Collects.

And then, inſtead of the Bleſſing, ſay,

O Holy, bleſſed, and glorious Trinity, Three Perſons and One God, have Mercy upon us Miſerable Sinners, and bleſs us, giving us Grace to obey Thy Voice. O Lord, continue Thy Love and Kindneſs and Protection to us; give us Grace to live in Thy Fear and Love; and when Thou haſt ſerved Thyſelf of us here, may we die in Thy Favour, and then carry us into the Manſions of Bliſs, for the ſake of Jesus Christ Thy only Son, our Lord, Saviour and Redeemer; to Whom, with Thee, and the Holy Ghost, be all Honour and Glory, now and for ever. *Amen.*

Let him who reads for the reſt, keep to the ſame Poſtures, during the Performance of theſe Devotions, that the reſt do, that is, he and all ſhould kneel together, or ſtand together.

Let not thoſe doubt, who perform theſe Duties in Faith, and who carefully regulate their Lives and Converſations accordingly, but that they perform an acceptable Service to God, and beneficial to themſelves, and do ſpiritually Communicate with all the Members of Christ's Myſtical Body, and with Him the Head, very profitable to the Health of their Souls, although they do not receive the Outward inſtituted Sacred Symbols of the Holy Euchariſt with their Mouth.

And if it ſhould ſo happen, that there is but one Perſon alone, in this Situation; yet let that Perſon ſay all the Service, as above recommended, only ſaying Me for Us, and I for We; and if this be done in Sincerity and in Faith, God will accept of it, and undoubtedly reward it.

In this Caſe, and alſo when there are more to join in Social Devotion, it were well, if there be time before they begin, to read the Church-Service, that every one preſent might ſay in private what follows kneeling:

An Act of Spiritual Communion, to be ſaid when a Perſon is deſtitute of an Opportunity of External Communion, before reading the Offices of the Church.

O Lord my God and Heavenly Father, my ſoul hath a Deſire and Longing to enter into the Courts of the Lord, for which I bleſs Thee: When ſhall I come to appear before the Preſence of God, in the Aſſembly of His People? In the mean time, I know full well, O Heavenly Father, that Thou art every where preſent, that thine Eyes are in every Place, even in all the dark Corners of the Earth, and nothing can be hid from Thee. Thou art every where near to all that call upon Thee faithfully.

I entirely rely upon the Sacrifice offered by Jesus Christ for the Pardon of my Sins, for the Aſſiſtance of Thy Grace in doing my Duty for the future, and for the Aſſurance of a happy Reſurrection to Immortality and Eternal Life.

I acknowledge it to be the bounden Duty of all Chriſtians to communicate with Christ, and with each other, in that Holy Ordinance, where He has declared His Body to be given to God for us, His Blood to be ſhed for the Remiſſion of our Sins; and has commanded us to eat the one, and drink the other. O Lord, Thou knoweſt the Deſire of my Heart to be to this Bread, and this Cup; and that whenever Thou, in Thy Providence, ſhalt remove the Obſtacle under which I at preſent lie, my Heart is ready to join with any True Orthodox

dox Biſhop or Prieſt, and People, in offering this Sacrifice, and partaking of this Spiritual Feaſt of Love: In the mean time, I greatly lament the Want of Opportunity, which my Sins have brought upon me, and promiſe in Thy Strength, not in my own, that if Thou wilt pleaſe to deliver me from my preſent Deſtitution, I will give Thanks unto Thy Name; I will pay my Baptiſmal Vows in the midſt of Thy People, and will, with them, celebrate the Communion of the Body and Blood of my Redeemer.

Mean time I reſign myſelf, and my Situation to Thee, and pray Thee, O Heavenly FATHER, to accept of my Will and Deſire, while I cannot actually communicate by the outward Symbols of Thy SON's Inſtitution. Let Thy moſt gracious Preſence be with me, while I do now, in Mind and Spirit, approach Thine Altar, and offer my Mite, and join in the Devotions of Thy Church, and magnify Thy Love and Mercy in all Thy Works, and eſpecially in the Redemption of the World through JESUS CHRIST, and confeſs my Unworthineſs of the leaſt of Thy Mercies, and eſpecially of that which is the greateſt. I lament and abhor my Sins, and renounce them for the time to come: I do ſincerely love Thee, Holy FATHER, and Thy SON, and the HOLY GHOST, the ONE GOD in Trinity, and Trinity in Unity, and the Goſpel of JESUS CHRIST. I love my Neighbour after the ſame Manner that I love myſelf: I deſire, and pray Thee, for their preſent Welfare, and their eternal Happineſs: I ſincerely forgive all my Enemies, Perſecutors and Slanderers, and beg of Thee to pardon and forgive them all: And I deſire and propoſe by Thy Grace, and in Thy Strength, to fulfill Thy Holy Will in all Things.

O gracious

O gracious LORD GOD, reject not my Prayer, nor turn Thy Mercy from me, while, although abſent from all True, Perfect, Chriſtian Congregations, in Body, but preſent with them all in Spirit and Deſire, I join with them in pleading the Merits of the All-ſufficient Sacrifice of the Body and Blood of Thy SON, for the Pardon of my own Sins, and the Sins of all for whom CHRIST died, of all ſincere Penitents; for the Obtaining of all neceſſary Graces, and of an early, happy, and joyful Reſurrection to Immortality and Eternal Life.

O LORD, give me Grace, I moſt humbly beſeech Thee, always to labour ſincerely for, and to have a true Hunger and Thirſt after, the Bread and Cup that endureth to everlaſting Life. O! whilſt I am deprived of the Holy Sacrament itſelf, for the Juſt Puniſhment of my Sins, be Thou pleaſed, moſt graciouſly, to grant me, Thy unworthy Servant, the Power and Effect of it, by the effectual Operation of the HOLY GHOST, applying the general Atonement, the Merits, Satisfaction, and Interceſſion of Thy SON, to my Soul: And diſmiſs me not without a Bleſſing, through the High-Prieſt of our Oblation JESUS CHRIST, Thine only SON, my LORD, Saviour, and Redeemer, to Whom, with Thee, and the HOLY GHOST, be all Honour and Glory, now and for ever. *Amen.*

It is alſo to be minded, that the moſt proper Time of the Day for ſaying the Morning-Offices, is the Morning: And for ſaying the Evening-Office, is the Evening.

Never neglect to read all the Leſſons, Pſalms, and Anthems, appointed by the Rubrick every day, as ordered, if by any Means you may.

Some

Some farther Directions.

Let ſecret Devotion, by no means, be forgotten, or neglected, every Morning and Evening, at leaſt.

Let ſome ſmall Portion of Time be ſet apart every Evening, for Recollection, Meditation, and Self-Examination; and let this material Duty of Self-Examination be effectually done, at leaſt, once every Week. And let your ſecret Devotions be adjuſted and regulated accordingly.

Let not one Duty joſtle another out of its proper Time and Place.

Let your Life be ſo regulated, in Secret, in Private, and in Publick, at Home in your Family or Lodgings, in the Neighbourhood, in all Buſineſs, in Diverſion, abroad in the World, in Converſation, &c. that upon ſtrict and impartial Self-Examination, you may not find Reaſon to condemn yourſelf, and your Conduct, and that *your Light may ſo ſhine before Men, that they may ſee your Good Works, and glorify your* FATHER *which is in Heaven.*

Be ſure to inſtruct your Children, Servants, and Family, if any ſuch you have, in the Principles of our Holy Religion, particularly by the Church-Catechiſm. And I recommend *William Nicholſon* Biſhop of *Gloceſter*'s Expoſition of it, printed in Quarto at *London*, *A. D.* 1678.

Be careful to avoid all Religious, as well as Civil Diſputes; eſpecially with thoſe who are Superior to you, by Birth or Age, Learning or Situation.

Always remember, that Reſignation to the Will of GOD is a capital Article of Practical Chriſtianity.

Beg Grace of GOD to be preſerved from Pride, Covetouſneſs, Envy, Anger, Malice and Falſhood, for they darken the Soul.

Be

Be not raſh in making new Vows, leſt you truſt too much to your own Strength; but beg Grace of GOD to be Faithful in keeping thoſe you have already made in Baptiſm.

Take great Care not to give way to Sloth, Idleneſs, or Indolence; they are very Pernicious. And although it is the Hand of the Diligent that maketh rich, yet do not make haſte to be rich. In the Morning ſow thy Seed, and in the Evening withhold not thine Hand; for thou knoweſt not whether ſhall proſper, either this or that, or whether they both ſhall be alike Good.

Obſerve no *Omens*. They are Remains of Heatheniſh Superſtition. Do your Duty, and leave Events to GOD.

Avoid all Intemperance, and all Exceſs.

Be Wiſe as Serpents, and Innocent as Doves.

Fear God, honour the King, love your Neighbour as yourſelf. Meddle not with them that are given to change.

And remember, that when you have done all, you are, and muſt ſay that you are, but an Unprofitable Servant.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

As it was in the Beginning, is now, and ever ſhall be, World without End. *Amen. Hallelujah.*

FINIS.

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